

593 meetings ("posydilky" and "Vetshernytzi"), and even at the
 584 street meetings that are held at night ("vulytsja"); marriage is
 seldom an affair of arrangement. After marriage, children
 591 generally leave their parents' home; a father often provides a
 home of his own for a son who wishes to marry.

586 Divorce is rare in the country. An unlucky choice of a conjugal
 836 partner is borne with patience. Up till recently, in spite of the
 fact that boys and girls are constantly thrown together at work
 and at play, a high standard of chastity prevailed and illicit
 sexual intercourse was the exception. A "pokrytka" who has been
 seduced by a Russian soldier ("saldatka") or a foreigner (mostly
 a Pole) has no easy lot in the country. The whole family is
 deeply ashamed when the "bundling" custom ("komora") which
 is still practised in some parts of the country reveals that the
 bride is no longer a virgin. Customs have been strengthened
 183 by the respect for national traditions, a deep religious feel-
 561 ing and tolerance. Birth, baptism, marriage, death and burial
 are accompanied by very many, original, symbolic customs,
 dating partly from before the birth of Christ. For instance, the
 old custom of duly "recognising" the newborn has been pre-
 served as well as the ceremony of the baptismal banquet which
 marks the reception of the newly born child into the community.

585 In the varied wedding customs which generally take the
 better part of three days, there are memories of the days when
 the men of the tribe kidnapped or bought their brides. A mar-
 riage in a national setting has many dramatic effects and is
 accompanied by a whole series of symbolical actions and cho-
 ruses. They remind us of the original rôle of the family in
 society. Customs from the world of the Grand Princes have
 been preserved in those marriage rites as in the ritualistic
 folk-songs, while the influence of the church is confined to the
 765 actual ceremony in the church. The wake ("posyzhinja") and
 the wake games, which are dying out, are echoes of ancestor-
 worship and intended to prevent the dead from returning to
 life. The custom of special laments for the dead ("holosinnia")
 and the funeral banquet (formerly "tryzna") have persisted; on
 the many days of commemoration of the dead (e. g. on the